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need for personal responsibility is stressed in these sayings: "No one is to blame. He is to blame himself"; "For a good man all goes well."[21] And when they quarrel they are not expected to become vindictive, but to forget and say "Words are like wind."[22]

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These people are very fond of intoxicating drink which in their society seems to be a way to increase sociability and channel aggressiveness rather than a means of escape. They drink in groups, not alone, and then they sing and dance and appeal to Lada, who was the Goddess of Love in their heathen past. They tend to turn even sad and mournful events into occasions for merry-making and are inclined to minimize fear of death.[23]

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II

Interpersonal relations and philosophy of life of the early Slav plowmen seem to have been projected into their supernatural world. According to the early beliefs of these people, the universe was governed by a great many deities, fairies and spirits. Most of these supernatural beings were pictured as benevolent, some mildly malevolent. They lived in families and had children. They could be found everywhere; in the house as well as in the lakes and rivers; they could be seen swinging from every plant and tree; or heard singing and handclapping in every barn and on every threshing floor. Until very recently, the Bielorussian peasant could see the sun dancing if he got up early in the morning on a certain day of the year.

The whole cosmic view of the early Slav agriculturist seems to have consisted of pantheism and animism. All nature was possessed of spirits that behaved like human beings. Human beings themselves were identified with nature, with animals and plants.

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This identification of man and nature found its expression, for instance, in personal names which were those of seasons and natural spectacles, of trees, flowers and fruits, birds and other animals. These semi-matriarchal plowmen also apparently practiced a special cult of Mother Earth and of Rozhanitsy—the female beings who presided over the birth and destiny of man. Sacrificial meals were offered to these fairy-like spirits, consisting of meatless dishes.[24] The sermons of the first Christian missionaries

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that he might be rich and powerful in life.[6] For the same reason money was placed in the water when the child was bathed for the first time.[7]

In marriage customs the urge for power was expressed in certain activities performed during the marriage ritual and believed to contain magical properties that enabled either one or the other spouse to dominate. Also in the wedding party the bridegroom was called "knyaz" (prince) and his party "boyars"; an important part of the marriage ceremonies consisted in *velichat gostei*, that is in mutual glorification of the wedding guests.

The phrase *Kak vas velichat?*—how to glorify you?, which is employed when asking another person his name might indicate the same feelings. In early Russia personal names were formed by a combination of words which conveyed the image of rule, glory, power, holiness and destruction, such as Sviatoslav (the holy and glorious), Yaropolk (blazing power), Mstislav (the glory of revenge).

Another manifestation of power-seeking, mistrust and destructive aggression on the folk level is revealed, for instance, in attitudes toward women. The folk image of the woman is in remarkable contrast to the image of the mother. The derisive name for woman is *baba*, and baba is said "not to be a human being" (*Baba ne chelovek*), according to a proverb. Therefore mistreatment and abuse of women may be justified.[8] In the folk parlance distinction is made between *Krestyane* (Christians, peasants) and *zhenshchiny* (women). In the folk maxims women are pictured as immoral ("Three babas Sodom"), shameless ("A baba laughs where grandpa blushes"), more cunning than the devil ("Where the devil fails he sends a baba"), the cause of all man's troubles ("She was the cause of Adam's banishment"), and source of all evil ("We cannot expect any good from our rib").[9]

This folk concept of woman as an inferior being is found on all levels of Russian society. Comparatively few women have been admitted to the rank of saints in the Russian Church. Count Leo Tolstoy, a philosopher and novelist, who has been otherwise renowned for his ideas of Christian love, all-human brotherhood and an anarchic social and political equality, showed a great deal of misogynism. In his diary he pictures